CONGREGATIONAL NEWS

THE PACIFIC

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THE AIM.

Thou who lovest not alone
The swift success, the instant goal,
But hast a lenient eye to mark
The failures of the inconsistent soul,

Consider not my little worth—
The mean achievement, scamped in act,
The high resolve and low result,
The dream that durst not face the fact:

But count the reach of my desire;
Let this be something in Thy sight—
I have not, in the slothful dark,
Forgot the vision and the light.

Neither my body nor my soul
To earth's low ease will yield consent;
I praise Thee for my will to strive,
I bless Thy goad of discontent.

INDIAN CHILDREN AT FORT BIDWELL.

By Jesse L. Rollins.

The Indian Sunday school at Fort Bidwell was appointed for 8:45 a. m. Shortly after the last bell the Indian girls came marching in without music like a well-drilled company of soldiers, and took their seats in a most orderly way. They were neatly dressed in uniforms and each girl had a large red bow in her coal-black hair. They made quite as fine a showing as I ever saw. I forgot for the moment that they were Indians and saw them only as girls. I hope I am going to keep on after they were seated the boys came in in the same orderly procession—forty of them in all. The girls numbered thirty. We expect 25 or 30 more within a week or two.

When the hymn books were distributed and a song chosen, the pianist played a few bars, then struck a chord and everybody arose in perfect order. The singing was as good as I would expect to hear in any Sunday school, though Mr. Grey, the leader told them that they were not singing as well as usual.

These children have had no Sunday school lesson helps for a long time; I think we ought to provide them with the very best the market can afford.

(Note—Is there not a chance here for some young people's society to do some thing generous?—Editor.)

A PICNIC MONDAY CLUB.

Sometimes the Original and Only Monday Club ventures on a picnic: but this is different. This club is chiefly a picnic; it usually happens on a Monday. Pastor Thorp of Palo Alto is the Supreme Instigator. He believes in the open,—that is, when the weather permits. Since coming to the Santa Clara Valley from the South-land he has discovered the climate here almost always does permit.

Certain ministerial Intelligentsia of that delectable valley on the first Monday of each month concertedly hie themselves away to some winsome spot—out of doors—with chops and potatoes (and onions we venture) and around a cheerful mid-day bonfire discuss the edibles and other more spiritual morsels, until the westing sun warns back to wife and home. Already the confines of Woodside, Saratoga, Campbell and Sunnyvale have suffered invasion from this band of hungry metaphysicians.

When will it occur in the ratiocination of this interloper among clubs to invite the Original and Only Monday Club to a happy participation in its new freedom.

THOSE CHRISTMAS CHECKS.

As has been its custom in the past, the Ministerial Relief Society sent a special Christmas check to its beneficiaries, amounting in some cases to $35. The letters of grateful acknowledgement that have been coming into the office are happy reading.

One widow writes: "I think you know how grateful I feel for all the kindness from the Relief Society. I thank God for giving me such kind and good friends. This month comes my 84th year."

Another writes: "Your letter with the check and kind wishes came yesterday; I trust I am sincerely grateful; and in turn I wish for you and all the dear friends who have made this possible, a very happy and prosperous New Year."

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HOLLYHOCKS.

The streets of heaven, I've been told,
Are paved with bricks of solid gold.

The gates are all of precious stone,
And poverty's a thing unknown.

No thunder-showers enter there,
For every day is dazzling fair.

But strangely, I have never heard
A flower mentioned, or a bird.

And I'm quite sure that I would tire
Of playing on a golden lyre.

So, if there's room, along the walks
I think I'll plant some hollyhocks.

SAVED BY GRACE.

A young lady by the name of Miss Lillian Drake preached a sermon at a Unitarian church the other Sunday on "Salvation by character." She took for her text what the Pacific Unitarian reported as II James 14: "Though a man say he hath faith and have not work, can faith save him."

"Salvation by character" is a favorite motto in some of these churches. Is not character the result of salvation, rather than the process or power of it? Character is the thing aimed at. The Evangelicals are closer to the truth of the matter when they hold that salvation, which is character, comes by the Spirit of God and their own co-operation through faith. Salvation by character is a catch-phrase, which sounds good but is misleading.

What will the young lady preacher do with that other text, equally biblical and illuminating: Eph. II:8, "By grace ye have been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." By the way, Paul is somewhat closer to the heart of Christia than is James.

HOW DIFFERENT TO DIFFERENT PEOPL

We liked that letter of Secretary Burton to fellow ministers. Not everybody did. Here is effect it had on one very sensible and devout mi

Said mind writes, "Give us a little blast editori over the apologetic 'Uriah Heep' tone of Burt letter to the men in the ministry. It out-Wils Wilson's 'May-we-not.' I think if that is the of man Burton is, the sooner we change hands better."

We are sure this "devout and sensible mi misunderstands the spirit and personality of Secretary Burton. If he knew him better, he wo love him more.

CONTINUED ON PAGE 2, COL. 5.

There is money and blessing for that kind ed who will quit the practice of sending his reader a still hunt to the next page for a continuatio what he has been reading. Of course the front p must glare and glisten with head-lines and lead but we are a-weary of this everlasting turn-over is the cause of much silent profanity, the "blood which be on the sinning editor's head.

Arise, some kindly journalistic soul, and del us from this thraldom!

WE CAN WIN.

J. C. Pinkerton, executive secretary of the C fornia State Church Federation, in writing con ing the Prohibition fight which is on and to be cided at the polls on November 7th, says:

The foremost civic obligation resting upon Christian citizenship of California is the defens the Wright Enforcement Law, now held in susp by the wet referendum. We must carry it o whelmingly at the polls November 7th. Its form the ballot will require us to vote yes.

The fight will be desperate. The anti-enfo ment campaign is being financed by money f liquor organizations all over the world.

We dare not slacken: the result cannot be f cast, and will be in doubt until the last ballot counted on election night.

Great generalship is absolutely necessary. chief strategist has been selected; the Anti-Sal League is in the lead—all other temperance org zations co-operating.

But generalship alone cannot win; there must loyal following. The boozers and boot-leggers h declared war on the flag; only war-time devo will defeat them. We must not fail through p of individualism. "Follow the leader."

The flag is desecrated; the Constitution is defi Popular Government is on trial; Liberty is in

ce. Whatever it costs to defend these we must he price.

gestions: 1. Establish a campaign of prayer. this we win; without it we fail. 2. Get the n—"Win Your Precinct." It takes this—noth- ess. 3. Enlist in the Publicity Service. Free ture will be furnished.

T LESSON ON WRITING FOR THE PRESS.

n't send material after the 20th of the month ting it to appear in the next issue.

n't use the word "splendid"; it is taboo. A ndid congregation" is a shiny one; the women t like it.

n't use 500 words when 75 will do. Prof. Taylor d a student, "What is the tense of the verb?" s in the imperfect tense." "You waste words," ered Prof. Taylor; "Imperfect, was enough."

n't insist upon your communication be printed tly as you wrote it; for it won't.

n't fail to write because the editor was so chety as to say these things.

A COMPOSITE FUNERAL.

ev. W. W. Riley of Weaverville was called upon ury a Chinese lad the other day. His part of service was Christian; but there were mixed up it many Chinese observances. Mr. Riley says vas the meeting of the oldest and latest civili- ions.

bout two hundred Americans and Chinese at- led the services; the young people of the High ool attended in a body.

NEWS FROM WASHINGTON.

On January 22, the Green Lake Church of Seattle dicated their new $27,000 building. For 12 years d more, this church has been talking about a new ilding, and now their hope long deferred has en quickened and realized in a beautiful, ade- ate structive of colonial design, New England pe.

The building covers a corner lot 64 x 67 feet. It three story, the ground floor containing eleven ble School rooms, a modern kitchen, stage and rnace room. On the second floor a beautiful au- orium with seating capacity of 300 and a ladies' rlor. The third floor provides quarters for the mary department of the Bible School. The dec- ations are consistently colonial, with the walls tural gray and trimmings of ivory and mahogany. Although the past year has been a hard one for ancial drives, this field has risen to the occasion a remarkable way. More than $10,000 was sed on the field during the year. The Seattle Ex- sion Society gave $5,000 to this project, which made the building possible for this year. On dedication day pledges for two years amounted to $5,400, which covered $2,800 due on building, a standing mortgage of $1,500 on the parsonage and two years' payments, $2,0000 on the $5,000 loan from the C. C. B. S.

The dedicatory sermon was preached by Dr. Edward Lincoln Smith of Pilgrim Church. The dedicatory prayer was offered by Dr. Chauncey J. Hawkins of Plymouth Church.

Thirteen members were added at the Communion Service, held on the morning of dedication day.

* * * * * *

Prof. Evans of the Pacific School of Religion, held two Institutes in the interest of Bible study and Sunday School training, recently. One at Spokane and one at Seattle.

* * * * * *

The following Home Missionary churches in the State of Washington, have announced their purpose of assuming self-support for 1922: Trent, Arlington, Pasco, Colville, Chewelah and Plymouth Church, Tacoma.

* * * * * *

A Fellowship Rally was held, Feb. 15, at the Fairmount Congregational Church, Seattle of which Rev. Henry M. McDowell is pastor. After dinner, inspirational addresses were delivered in the auditorium, Dr. Chauncey J. Hawkins, presiding. Rev. C. H. Burdick of Everett, spoke on "Personal Evangelism," and Rev. C. H. Veazie, pastor of Prospect Church, Seattle, spoke on "The Gospel in a Community Church."

* * ** * *

Rev. and Mrs. Frank B. Warner of Taikhuhsien, on their way East, on furlough, expect to arrive in Seattle, March 1, and will remain there two weeks.

* * * * * *

The Congregational Men's Clubs of Seattle held a union meeting open to ladies at Plymouth Church, Seattle, Feb. 27, when Harry W. Luce, vice-president of Peking University and Mr. Hung, one of the teachers in that institution were guests of honor.

Dr. Richard LaRue Swain, author of "What and Where is God?" will hold meetings for one week, at Plymouth Church, Seattle, beginning March 26.

The Daily Vacation Bible schools of the Bay district this year are to be community affairs through the co-operation of the churches under the State Sunday School Association. To prepare teachers for this work and the Week Day Bible schools, several normal training schools will meet every Tuesday evening until Easter. Experts and specialists in the faculty assure the success of these schools. Congregational young people and teachers will take advantage of this opportunity.

ea with discussion. Through their delegates thereby kindling interest in that forthcoming event.

NEWS FROM THE CHURCHES.

Berkeley, First.

Rev. O. W. McCall, the pastor, is preaching some remarkable sermons from Sunday to Sunday. He makes no appeal through the sensational; he does not lower his thought or his language to "the man on the street"; but in spite of, or perhaps because of, the deep spiritual note in his total message, the church is having such congregations as it has not seen before. One member of the church remarked that "it's a mob now so far as seeing who is there." And another said that in the morning it was a problem to find seats for those attending. Beginning on February 19 he is to preach a series of eight evening sermons on "The climb to power." They are: Peter, the ordinary man; Pharoah, the pavement of good intentions; Benaiah, the conditions of mastery; Judas, the anti-climax; Jacob, the grand recovery; and Esther, the challenge of the brimming life.

Oakland, Pilgrim.

Rev. R. C. Waddell, pastor. The church is renewing its activity and life. Monthly dinners are being held with a large attendance and considerable interest. The church is in an over-churched locality, and always has had a struggle to maintain itself. Perhaps a new day is arriving.

Alameda.

The congregations which for a time had been falling off are again rallying under the leadership of Superintendent Dodge. The attendance now is said to be about what it was in the happy days of Mr. Mears pastorate.

Niles.

This little church has completed its member canvass with the result that it will not have to ask for the Missionary aid it had been planning for. The budget, fifty per cent larger than ever before attempted, has been fully pledged. The church employs Mr. Peter Cooper of the Pacific School of Religion as its Religious Education Director. The attendance at the church services is encouraging. The Guild, a most active women's organization, has lately reported as high as $500 balance in its treasury, and all bills paid. The manse which the church has been building at a cost of $2600 is completed and the pastor and his wife have moved in. The trustees of the church are hoping that the church will, during the year, meet its quota on the apportionment.

Redondo Beach.

Under the title "Something old that works," a member of the church writes that "the church is entering its fifth year under the leadership of Rev. Owen Umstead. Nothing but the old gospel is allowed to be presented here. Many have thought that the old would not appeal to men of affairs of this age; but we have doctors, bankers, judges, and lawyers and men of all walks of life crowding in the church. The word "crowding" is right, for t side room has been opened every Sunday the pa year, and there are as many out there as used be in the main room four years ago. The truste have started a building fund for a new church. do not have to resort to worldly methods to get crowd. A church that has increased its membership 125 per cent in four years is a happy chur They also believe in prayer and are actually getti results."

Riverside.

John Gardner, pastor. Already the church planning for a jubilee celebration of its fifti anniversary during the week of April 20th. A stro and active committee of arrangements has been pointed with H. O. Reid as chairman.

Walla Walla, Washington.

Otis H. Holmes, pastor. The church was burn on Sunday, the fire being discovered as the peo were coming into the building. The church w well filled, but no one got excited; they all filed quietly and no one was hurt; the building is wreck. The kitchen was not burnt, so the dish silverware and linen were all saved. The org was completely destroyed, but much of the mu was saved. The pews were not badly damag The church will probably use the college until new structure is erected.

Oroville, Cal.

William J. Johnson, the pastor, recently offe his resignation, hoping to be released at the end three months; but the protests were so strong has consented to remain on. The year was clo with all bills paid and money in the treasury. Pl have already been started for securing a pipe-org for the church at a cost of about $5,000 and an dition to the church plant at another cost of fr $10,000 to $15,000. The membership of the chu is now over 200.

Porterville.

Rev. C. R. Shatto, pastor. The church has star in on a new series of mid-week meetings similar those held last year. There will be six such me ings, running from 6:30 to 9:15 p. m. The meeti are divided as follows: Supper; meditation; cl work and then final lecture by the pastor. The tendance has been enthusiastic, large and the eff upon the church-life extremely fine.

Oakland, Plymouth.

Rev. C. L. Kloss, pastor. Eleven new memb were received into the church, four on confessi Prof. J. A. Hensley of the Fremont High School been elected Superintendent of the Sunday sch Dr. Kloss preached on "Main Street; the other s of the street, what the author failed to see."

Stockton.

Harley H. Gill, pastor. Annual meeting well tended and reports showed largest growth in hist

church. Members received, 92; net gain, 82. On confession, 62, of whom 42 were men. Church now has 365 names on active roll. Baptism record was 48 adults, 14 infants. By actual count morning and evening services showed substantial increase in attendance. Church raised for home expenses $8,150; for apportionment $1800; $250 for special appeals of missionary boards; $145 for other Congregational benevolences; $693 for outside gifts. All these with payments made on the Pilgrim Memorial Fund during the year make a total of $11,500 raised by the church. The church has voted to secure a supply of "Hymns for the United Church." A quiet campaign of personal evangelism was decided upon. Rabbi Meyer of San Francisco gave an illuminating address upon "Palestine, the pawn of international politics."

San Diego, Roy H. Campbell, pastor. —The church has had a successful year, raising about $16-000 for its expenses, and giving for missions about $4,000. The budget for the coming year provides $5,000 for the pastor's salary. One hundred were received into the church, 41 upon confession. The deacons reported increased congregations that filled the auditorium of the church morning and evening; also a warm spiritual atmosphere in the church with an invaluable prayer meeting. The church plans to raise twenty cents per member per week as its share in missions. The Woman's Union has had a remarkable year and succeeded in raising $2-863 during the year.

Eagle Rock—The attendance at the annual meeting was so large that six additional tables had to be set up in the church auditorium. Eighty-nine new members were received during 1921; the church voted unanimously to increase the pastor's salary from $1800 to $2400. Mid-week attendance runs close to one hundred; the Sunday School has outgrown its quarters; morning and evening congregations crowd the church. Future looks very bright. Rev. E. Morgan Isaac is pastor.

San Jose—Rev. Fred W. Morrison starts in his new pastorate with the hearty support of his people. The congregations are large and growing. The Men's Club is to be one of the most helpful agencies for service. There was a Recognition service held in the church on Friday, Feb. 17 with a large attendance of the people and neighboring ministers. Dr. Van Horn of the Oakland First preached the sermon. Following the services there was an informal reception in the parlors of the church.

Yucaipa—Chester Ferris, pastor. The Every Member Canvass was so successful a small floating debt was paid and the treasury had a balance of $200. The apportionment has been increased 50 per cent and $210 less than formerly is asked from the Conference. The pastor's salary has been increased $300. To gain attendance of friends of the church groups of members are sent on certain Sundays to personally invite them to the services; already there has been good response. The church has decided to pay annually one-half of the premium of its minister in the Annuity Fund, a good example for all churches.

VOICES OF THE DEEPS.

By Rev. Wm. J. Johnson.

"Deep calleth unto deep at the noise of thy waterspouts."—Psalm 142:7.

This is a figure of speech and so should be interpreted figuratively rather than literally. You cannot put the same value on the strophe of a poet that you do on a banker's check, for while they are, one as real as the other, yet they belong to different regions of life. You interpret one in the terms of money, you interpret the other in the terms of imagination and sentiment.

The failure to remember that has filled our pulpits with the jargon of theological mistakes. Men have taken the imaginative dreamings of these eastern poet-prophets and have translated them into the terms of logic and fact and materialism. They have interpreted eternity in the speech of time, and the wonders of the Almighty in the two-by-four conceptions of physical manhood.

I am frank to say I don't know what these "deeps" are to which David refers. This was the song of a poet who was stressing every little bit of experience that came to him, and writing it down in the most realistic imagery that imagination could find. They are not to be taken literally. The beginning never explains itself. It takes the century to explain the day—1920 to explain 1620—eternity to explain time—God to explain man. So in the great problem of life we must figure a long way into the future if we would understand the meaning of the moment.

Some day we will see that what we thought were the big waves of disaster—deep calling unto deep—were just the little ripples of the Almighty bringing the thrill and dash of life to stir the dead emotions of our souls. Some day we will see that our sorrow and our joys were linked together, and our defeats were the prophets of our victories. God will yet show us that we never drank one bitter cup too many, nor climbed one unnecessary hill in the way of life. God's arms are always around us, His eye always upon us, and so though the way be long and the years many, yet when we have reached the goal it will be free from disappointment because all its revealings will be interlaced with wonder and joy and praise.

The saying of this has led me up to what I think may be a meaning we may get from our text. One "deep" is ourselves, this strange thing we think of as Personality, Man! This reality which is in the world, and because of which the world itself is.

sed with discussion. Through their delegates thereby kindling interest in that forthcoming event.

Because this world would be a silent world, a useless world—a delusion of pomposity—if there were no man to delve into its secrets, to read its story, to unfold its life,and to make plain the mystery of its existence. Without man there would have been no story of the world to tell.

So, the "Deeps" of nature call to the "Deeps" of man.

The thing we need to do is to find the soul of Nature—the real meaning for its existence. You know there was a time when men and women, when ecclesiastics and the church, interpreted the speech of nature in the language of Fear. Nature was looked at as man's enemy. Its movements foretokened dread. Men were ignorant of its undeveloped mysteries. In eclipses and storms and thunder and lightning they saw the wrath of gods against which they were helpless. They peopled the dark places of the earth and the night with pixies and gnomes and spooks and ghosts, and they walked along through the night with a shvier. They ornamented the outside walls of their churches with gargoyles so fierce and uncanny that they felt sure the evil spirits of Hades would be scared from the sacred places of worship by those grinning faces of hate.

You see, they were ignorant of the soul by which nature lives. They were ignorant of nature itself. They thought that matter was evil and the world a snare and things a delusion because they had not learned that nature was but the expression of the divine thoughts, the shaping of the eternal dreams. We now are coming to see what a storehouse of wonder all this magic kingdom we call "Nature" really is. How the whole universe is but a laboratory filled with forces waiting the touch and the prayer and the purpose of man so that it may wake up and come forth and go out to lift the load from human shoulders, and to chase the weariness from human bodies, and to multiply time and shorten distance, and to make this earth an Eden in which man will be glad to live and walk with his God twenty-four hours of every day.

"Deep calling unto deep!" And O, the wonder of the answer! That nature is inteligent and rational and purposeful and beautiful and spiritual. That this earth is a bit of living scenery by which the Painter of it is trying to make known to His children the truth and glory and fatherhood of his own wonderful self. That is what the deep of nature is trying to say to the deep of the human heart. And when we say "deep" we mean deep, not surface ripplings, not the emotion which skims the top, but the deeps, the fundamentals, that which the human heart and nature really are.

What do the summer days reveal to you, and the spring mornings declare, and the winter nights whisper, and the autumn afternoons sing? Is there no message of divinity, of goodness unbounded, and of love singing its undying song? Can you walk abroad under the majesty of a sunset—such as last evening spread its mantle of glory across the sky—under the tracery of the foliage of spring days, or under the cloud-flecked sky, or the wonder of the star-shine and find no trace of the Infinite God present in his world? Is nature just a workshop, a mine, a treasury of merchandise, a granary of corn and wheat and fruits, an ocean for the sailing of our ships, a thing of merchantable value? Do we want ourselves to be only mechanics, shopkeepers, scientists? Is this as far as we go in our estimates of life? Then we have not touched the self of our selves. For we are children of God, and this is our Father's house. And if we have not learned that, then we are orphans in a cemetery of the dead, with corpses and spooks and shadows as the companions of our thoughts.

For what I wish to come from this service is that nature as we call it, the earth as we see it, is nothing other than the enshrinement of the divine personality, that it is God putting out his hands toward us hoping that as we first see his hands then we may reach up and touch his heart and his life as well. I need not specify how the Old Testament writers did that. They sang of God as they saw him in the wonder of his works. But let me give you a word of Paul in that poet's speech which so often thrilled through his words. Taking the revised version of the Colossian letter we read: "In Him were all things created and in Him all things consist." That is, that God himself is the life of all things just as the human self is the life of the human body. So that nature is not an accident, not the putting together of wooden planks into a frame building, not a happy-go-lucky gathering together of floating atoms, not simply a pageantry of matter—but the putting forth in visible form of the truth and beauty and music and reality and love of God himself.

When I see beauty anywhere about me, I see God revealing himself in nature. When I hear music about me I hear the voice of God in nature. When I see the fitting of things one into another, I see God working and planning so that the order of life shall prevail over the chaos of death, and when the whole of nature appeals to me and I am overborne with the wonder and splendor of it all, then the words of the psalmist get a new and vital meaning—"Deep calleth unto deep at the wonder of thy goings forth all about me."

THE INDIVIDUAL.

Rev. George H. DeKay is hard at it evangelizing his end of the Hawaiian Territory. He is doing "a lot of night school work in the Americanization

ne." Four nights in the week are devoted to this ork, sometimes he drives from 15 to 25 miles to eet his appointments. He has a Sunday school ith an average attendance of about 100, of which) per cent are Japanese children from non-Christian omes. The plaint comes from some of these Ha-aiian workers that the white folks seem to think eir duty to civilization is done if they pay the ills but never attend the services.

Florence Mary Bennett, who wrote "An Off-slander," which we reviewed recently, turns out to e Mrs. Louis A. Anderson of Walla Walla, Wash-ington, the wife of Prof. Anderson of Whitman ollege. Her book is one of rare interest and ower; and ought to receive a cordial reading by ll those who have a refined taste coupled with a rained intellect. Mrs. Anderson is secretary for he Northwest of the Archaeological Institute of America. Before her marriage, as Miss Bennett, she was associate professor of Greek and Latin in Hun-er College, New York City.

Rev. Otis H. Holmes, pastor of the First church of Wlla Walla, has just returned from a trip to Washington as an observer of the great Conference there. His people are looking forward to some rare addresses growing out of his experience in the east.

On the leaving of Norman C. Pendleton for the church at Reno, Nevada, the Monday Club passed a resolution commending him for his excellent work in the State and wishing for him and his wife a happy and growing time in their new field.

At the close of his Earl lectures, Albert W. Palmer of Honolulu was given the degree of Doctor of Divinity by the Pacific School of Religion.

Dr. Charles L. Kloss of Plymouth Church, Oakland, is to conduct a party of tourists through Europe for seventy days this summer. The trip takes in London, France, Italy, the Oberammergau Passion Play, Dresden, Berlin with side motor trips to points of interest. Dr. Kloss speaks English, German and French, and has had a wide experience in Europe, having made 2000 miles on a bicycle, and having spent several years in study in European universities. The tour presents a fine opportunity for those who desire to visit these interesting countries in a congenial group of travellers under most comfortable conditions.

Rev. Peter A. Simpkin has resigned his pastorate at the Mission Church, San Francisco.

Rev. James Eaton, who many years ago was a short time President of Whitman College, has died recently in a Boston hospital. He was a member of the class of 1879 of Yale Divinity School. He was born in 1850.

"Those who know most about God best realize the need of knowing more."

IS IT FOOLISH TO BELIEVE IN GOD?

The present age has flung modesty and womanly reserve and a host of other fine things to the winds. Is the belief in God going along the same way? Prof. Leuba of Bryn Mawr has been investigating the matter; and he gives us the results of his effort in his scholarly "Belief in God and in Immortality," (The Open Court Publishing Co). The volume is well worth a careful study by all thoughtful and inquiring souls. It is belief in a "personal" God and a "personal" immortality that is discussed.

The modern belief in immortality, he says, has not been justified "at the bar of reason" * * * "The longer we strive to demonstrate its truth, the more obvious becomes our failure."

Some of his work was to ascertain the "present status in the United States of the beliefs in God and immortality," and Part II of his book, which presents the results of his investigation, is fascinatingly interesting. His findings will prove shocking to those of us who have been complacently confident that all was well with our dear America.

This statistical study reveals, according to the author, that only 56 per cent of the college men students and 82 per cent of the women believe in a personal God. Thirty-one per cent of the men and 11 per cent of the women regard God as impersonal. but college students' opinions are wont to be quite bizarre and undigested.

So the questionnaire was extended to a notable group of American scholars—to historians, scientists, sociologists and psychologists, with returns like these: Forty-two per cent of the scientists, 48 per cent of the historians, 46 per cent of the sociologists, and only a meager 24 per cent of the psychologists acknowledged any belief in a personal Deity. The other "per-cents" were doubters, agnostics or atheists.

These statistics surely are very useful; their value is much enhanced by the care and patience and honesty with which the work was done.

But we hasten to say that belief in God as an intellectual act—merely the conviction that comes to one after having dispassionately examined all the evidence for and against—is not so vital an affair after all. The experience of God is a thousand-fold more so. If a man wills, he can disbelieve in spite of all argument—or he can believe; the one is as easy as the other. There is no absolute proof that God is—proof so invincible as shall make every man bow his head to it. But there is likewise no such disproof of God, by which every man shall be made an atheist. Belief in God is moral.

Here is a bit of wisdom—"Immortality is so good a thing it ought to be true." God as conceived by the devout and enlightened believer is so good a thing that he ought to be, even though he were not.

The men and women who have "walked with God," who have heard his "still small voice," who have

rsed with discussion. Through their delegates thereby kindling interest in that forthcoming event.

experienced him in the quiet hour of devotions—they have a belief that well-nigh equals knowledge.

Prof. Pitkin of Harvard has recently said,—"It makes God sure to the person who has had the experience. It raises faith and conviction to the nth power." And it matters little to his confidence that a number of educated men and women of this land do not know what to believe; their disbelief proving nothing but their inexperience.

Ours is the faith of Paul. "Seeing it is God that said, 'Light shall shine out of darkness,' who shined in our hearts, to give the light of the knowledge of the glory of God."—II Cor. iv:6).

IN BRIEF.

The reports that have been coming in for the new Year-Book show so far that the churches of Northern California have given for the apportionment of 1921 the largest amount ever. And also that during that year the same churches have had the largest net gain in membership since 1910.

The Board of Trustees of the Northern Conference voted to turn over to the Pacific School of Religion $2,000 which had been given by the churches for our educational work.

The Program Committee has been selected for the next meeting of the Northern Conference to be held at Asilomar in the fall of the year. They are: George S. Martin,Moderator; Rev. Norman C. Pendleton of Reno, Nev.; Rev. B. M. Palmer of Santa Cruz; Mrs. Kirkwood of Palo Alto, and C. W. Brock of Berkeley.

The American Bible Society has discontinued manufacturing Bibles in its old quarters known as Bible House. The great cost of paper, printing and overhead charges has brought about this decision. For nearly seventy years it has been at work on this same site and in the same building.

The Unitarians of the country are in the midst of a campaign for church attendance. One hundred sixty-eight chapters of the Layman's League keep accurate count of congregations and report to headquarters their averages for the month. Churches are classified as (A) having more than 100 attendance; (B) having more than 50, and (C) those that have less than 50. This might be a good scheme for our California churches.

Congregational World Movement as a title is to be eliminated; the Commission on Missions wishes to be known as the "C. M." rather than the "C. W. M.", the dropping of a letter and the change of a word. Here's to you, The "Commission on Missions."

The "C M." recommends to all churches that they give to the Federal Council of Churches and also to the American Bible Society one-half of one per cent of their apportionment. This, however, will not count on their apportionment

The Foundation for Education will be included in the apportionment for 1922; but not for 1923.

The ministers who are members of the Annuity Fund will be glad to know that the Commission on Missions approves the paying of a $500 annuity, thus committing the denomination to making such payment possible through its apportionment funds.

The Commission on Evangelism has been sending out a great deal of valuable literature; it is also arranging for and holding important retreats for ministers looking toward the Lenten season.

Miss Margaret Slattery, who has to her credit a dozen books or more, has had the fine privilege of visiting the Holy Land where she saw in real life the "donkeys with loaded panniers driven along by wandering Arabs, and the strings of camels, soft-footed, and heads held proudly high," which in her early childhood she fascinated had seen in pictures only.

Her pictures of the Easter and Christmas celebrations in Bethlehem,—the first since the occupation of the land by the English is realistic. The whole story is personal, and intimate.

New Paths Through Old Palestine, by Margaret Slattery, pages 126. The Pilgri mPress, Boston, Mas

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BOOKS RECEIVED.

A CHRISTIAN'S APPRECIATION OF OTHER FAITHS; a study of the best in the world's greatest religions; by Rev. Gilbert Reid, D. D. pages 305 Price $2.50. The Open Court Publishing Co., Chicago.

THE LIFE AND TIMES OF JESUS: Teacher's Manual: The Abingdon Religious Education Texts By Frederick C. Grant. pages 164. Price $1.00 net The Abingdon Press, New York.

MORNING FACES, by Rev. George McPherson Hunter. Pages 219. Price $1.25 net. George H Doran Company, New York.

THE ROCK: A Play in Three Acts, showing the Character Development of Simon Peter, by Mary P. Hamlin. Pages 37. Price 35 cents. The Pilgrim Press, Boston.

ORGANIZATION AND ADMINISTRATION OF RELIGIOUS EDUCATION; by John Elbert Stout Professor of Religious Education in Northwestern University. Pages 287. Price $1.50 net. The Abingdon Press, New York.

SHORTER BIBLE PLAYS; by Rita Benton. "The Abingdon Religious Education Texts." Pages 135 Price $1.25 net. The Abingdon Press, New York.

THE MOTHER-TEACHER OR RELIGION: by Anna Freelove Betts. The Abingdon Religious Education Texts. Pages 290 illustrated. Price $2.00 net; postage extra. The Abingdon Press, New York